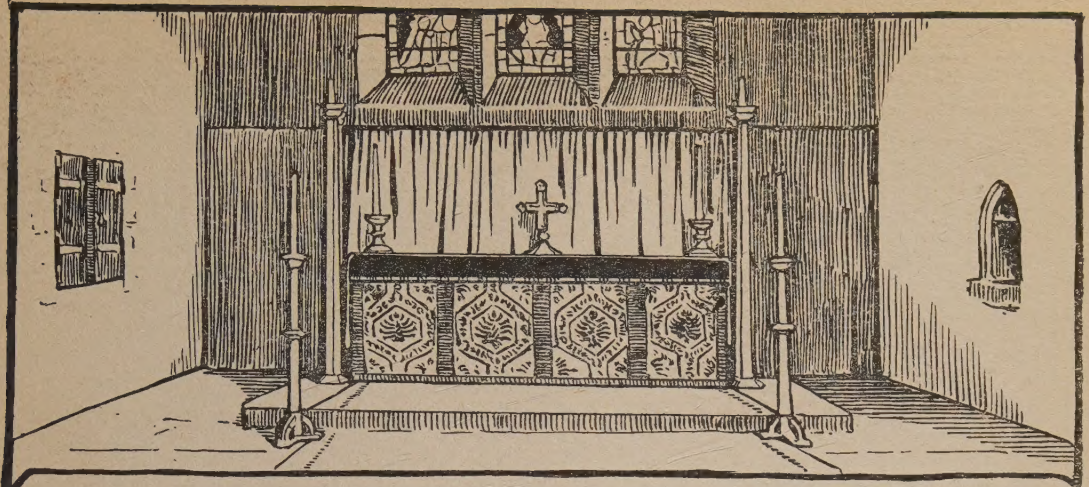

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

CONTENTS.

A NINETEENTH CENTURY EXPERIMENT IN APOSTOLIC CHRISTIANITY. By Rev. C. R. Andrews.

LANCELOT ANDREWES. By Rev. V. L. Johnstone.

KERSEY CHURCH—Illustrations.

CHURCH RESTORATION—CORRESPONDENCE. By A. R. Powys and F. E. Howard.

CHAIRMAN'S NOTES. ENGLISH CHURCH ART FESTIVAL, etc.

Autumn, 1930.

Vol. 3. No. 10.

PRICE THREEPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

Chairman:
REV. H. ADEANE BYARD, 71 Russell Street, Reading.

General Secretary:
REV. W. E. NORRIS, Hemsworth Rectory, Nr. Pontefract, Yorks.

Hon. Treasurer:
REV. E. G. BENSON, 64 Church Street, Tewkesbury.

Branch Secretaries:

BATH AND WELLS.
REV. E. T. CROZIER,
Midsomer Norton Vicarage, Nr. Bath.

BIRMINGHAM.
REV. W. C. ELLISON,
St. Nicolas' Vicarage, Birmingham.

COVENTRY.
REV. W. G. WARWICK,
17 Priory Terrace, Leamington.

DERBY.
REV. R. F. BOROUGH,
Thorpe Rectory, Ashbourne.

DURHAM.
REV. CANON G. C. RICHARDS, D.D.,
The College, Durham.

ELY.
B. T. W. BIGGS, ESQ.,
Selwyn College, Cambridge.

EXETER.
REV. H. L. HUSTWAYTE,
21 Rowley Road,
St. Mary Church, Torquay.

GUILDFORD.
W. H. R. BLACKING, ESQ.,
Ladymead, Guildford.

LONDON.
H. MOUNT-SOMERBY, ESQ.,
32 Great Ormond Street,
W.C. 1.

OXFORD.
PAUL DAVIS, ESQ.,
Cuddesdon College, Oxford.

St. ALBANS.
REV. C. W. JACKSON,
The Vicarage,
Waltham Cross, Herts.

TRURO.
REV. J. L. KEMPTHORNE,
St. Enoder Rectory,
Summercourt.

WAKEFIELD.
REV. CANON W. H. W. WILLIAMS,
Hemsworth Rectory, Pontefract.

All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

AUTUMN, 1930. **Vol. 3, No. 10.**

THE CHAIRMAN'S NOTES.

The eagerly awaited Report of the Lambeth Conference was published with admirable promptitude.

It has frequently been pointed out that the Conference is in no way a legally authoritative body : this is, of course, true, but in spite of the absence of legal status the resolutions of so representative an assembly of Bishops cannot be regarded otherwise than as pronouncements of the greatest weight and importance.

All the resolutions are important, some are in high degree controversial, but there can be no doubt that those relating to the doctrine of God are ultimately the most vital for the future of the Church.

That the Bishops' declarations in regard to race and war are noble and true to the primary ideals of Christianity no one who is sincere will dispute ; their evident longing for a united Christendom will elicit a ready and genuine sympathy ; but that at the outset they set before us the urgent need for a more worthy and experienced knowledge of God Himself must move us to a surer confidence in our Fathers in God and a deep desire to respond to their call.

For God Himself is man's greatest need, and faith in Him will only be accepted if it is seen to be compatible with the knowledge with which science and scholarship generally have invested the modern world.

Hence we are summoned to welcome all newly discerned truth, but to insist, out of the riches of our study and experience, that there is yet needed the recognition of God and religion if human thought is to be either satisfying or coherent.

Again, in God alone is to be found the remedy for the aimlessness which characterises so much of modern society. Life is necessarily purposeless unless it is brought into effective relationship with Him for the fulfilment of whose purpose it exists.

The need, then, is for a more definite Christian witness to the reality of God and the joy of His Service, and this witness is to be borne within every sphere of human activity—of soul, mind and body.

I mention the report on the Anglican Communion—a splendid document—only to point out its obvious reference to the principles and work of this Society.

It has always been our aim to preserve and develop along its own lines the peculiar genius of " Anglicanism."

The fact that native churches are to be encouraged to express their thought and worship in ways characteristic of themselves and not in a specifically " Anglican " fashion only serves to increase our responsibility for the maintenance of our own lines of development and tradition.

In regard to Reunion, time has hardly allowed us to consider the particular case of South India sufficiently to form a definite opinion.

It is, however, clear that the deliberate statement that the United Church will not be a province of the Anglican Communion serves to allay fears in one direction. But in regard to the problem of intercommunion an anomaly remains which it seems difficult to avoid. The question resolves itself into how far, in an effort to escape from an anomalous situation, is a temporary and new anomaly legitimate.

We hope that this question will receive the careful and patient study of members of the Society.

The whole Report seems to be a document distinguished by sincerity, candour, sober judgement and a real desire to meet with sympathy and loyalty to truth the needs and aspirations of the world at large.

The Annual General Meeting of the Society will be held, by kind permission of the Vicar, in St. John's Church House, Red Lion Square, October 14th to 16th, the services being held in St. John's Church.

Among the preachers and speakers will be the Rev. E. J. Bicknell, D.D., the Rev. Jocelyn Perkins, D.C.L., the Rev. Canon J. F. Lovel Southam and the Rev. V. L. Johnstone (the author of the series of historical articles of which this number of the Quarterly contains the third).

For full programme see the General Secretary's notice on the back cover of this Quarterly.

I only want to say here that I hope all members will do their best to be present, in order that we may have a really valuable meeting.

H. ADEANE BYARD.

THE FESTIVAL OF ENGLISH CHURCH ART.

This festival deserves some permanent record. It was a great achievement and ought to have been much more widely known. There was first the exhibition of modern church ornaments, furniture and decoration; there were also lectures on cognate subjects, and dramatic performances of various kinds, all in the Caxton Hall, Westminster. At Christ Church, just opposite, Evensong was sung every day by some well-known choir with carefully chosen music, and on certain days there were also choral celebrations of the Holy Eucharist rendered with equal care both in music and in ceremonial. The whole proved a well-considered attempt to set forth the art of the Church of England to-day at its best, in the widest possible way, not forgetting the colonies and the mission field. Three things were avoided: first, the old-fashioned Puritanism of the Protestant underworld, second, the appeal to Rome which has been the great vice of official Anglo-Catholicism, and, lastly, what has been called "commercialism" in artistic production, which tainted all parties during the Victorian era. These limitations did much to secure real sincerity and freedom. Some few critics maintained that the exhibits were too modern and freakish, others also few in number, said they were too much bound by tradition. The prevailing opinion among those best qualified to judge, was that the standard was very high and that the advance shown was very great. People said there were indications that English church art was at last shewing signs of finding itself and shaking off the Victorian vices, without becoming unhealthily wild. Of course there was inequality: some good critics said the stained glass was not up to the rest of the show; others complained that good vestments were not well represented; everyone thought the illuminated MSS. and the writing on vellum showed that an extremely high and consistent level had been reached here. Mr. Lawrence Turner's two mural tablets with their excellent lettering were warmly praised, as were Sir Giles Scott's Liverpool crozier, Mr. Reynolds' cross for King's College, Cambridge, and a pair of candlesticks and a cross by Mr. Cecil Thomas. The Church plate was good, if only because it was all usable and practical. The limitation to what could be justified upon English authority was well observed and it was good to see that this involved no narrowing of the artistic standard, but rather the reverse. The practical demonstration of the fact that "English" does not necessarily mean "gothic" has long been needed and it is hoped that it will bear fruit. In recent years there has been too little effort to bring the English position and what it really means before the public.

Of the dramatic performances the most popular was of course Tennyson's Becket, which was very well produced. But the "mime" rendering of the story of Tobit was very impressive with its subtle vein of humour.

The music was very good indeed and the services excellently sung. If anything there was a tendency to render over long and elaborate services and anthems at Evensong: but the congregations compared favourably with the attendance at the exhibitions as a whole, which was far from what it ought to have been.

The standard of the lectures was very high: there were Sir Herbert Baker, Mr. Walter Tapper, among other distinguished architects; Professor Lethaby, Mr. J. F. Green, Chairman of the Society for the Protection of Ancient Buildings; Mr. Martin Travers lectured on stained glass; Mr. Eric Maclagan, Director of the Victoria and Albert Museum, South Kensington, on Sculpture; Professor Gleadowe, on Metal Work; Mr. Lawrence Turner, on Churchyards; to mention only a few of the well-known authorities who gave their services.

The greatest credit is due to Dr. Jocelyn Perkins, of Westminster Abbey, Mr. Philip Robson, the Chairman of the Church Crafts League, and to all those who worked so hard to make the Festival a success. What seems to be needed now is a repetition of it either in London or elsewhere, but very much better advertised.

We have hardly referred to individual exhibits here : to do so would be little use in a retrospect of an exhibition which is now of the past. But we wish to draw attention to the excellent Festival Handbook which has fifty illustrations of a useful and representative character. Copies of this book are still to be had from the office of the Church Crafts League, Church House, Westminster, and they may be usefully studied by those who are thinking of giving or providing ornaments for use in churches, especially outside England. Within England of course there are now the Diocesan Advisory Committees which are charged with the study of guiding donors and church councils, but elsewhere there is still much leeway to be made up, and ignorance and untrustworthy advertisements still do their evil work in filling our churches with " ornaments " that no skilled critic would cross the street to see.

A NINETEENTH CENTURY EXPERIMENT IN APOSTOLIC CHRISTIANITY.

A hundred years ago England was the scene of one of those remarkable religious revivals which have from time to time passed over the Church.

Its main stream issued in the Oxford Movement and the revival of Catholic principles which may justly be claimed as the outstanding feature of our 19th century Church History.

But just as a lightning-flash often throws out numerous ramifications, so a great religious movement usually gives rise to subsidiary movements, arising from the same causes, but often taking a very different path. It is often forgotten that several such movements grew up alongside the Oxford Movement, arising out of the same discontent with the condition of the Established Church, and to a certain extent based on similar ideals and principles. Of these the best known examples are the Plymouth Brethren and the Irvingite " Catholic Apostolic Church," and the present year is, I understand, being deemed to mark the centenary of the former body.

It is for this reason that your Editor has asked me to write a short article dealing with the movement, no doubt owing to the fact that my early years were spent amongst the " Brethren."

If we look for geographical origins, Brethrenism might be described as "the Dublin Movement," for it had its birth in the Irish University under very similar circumstances to the early beginnings of the Oxford Movement, which it preceded by a few years. The part of a Newman was played by John Nelson Darby, a young Irish Clergyman, a man of saintly character and forceful personality who came to dominate the movement as John Wesley dominated Methodism. Like Wesley he had passed through a " high-church " phase of ascetic life on church principles ; and like Newman he felt the Erastian position and lax ways of the Established Church to be intolerable. Like Newman and his friends, Darby recovered the ideal of the Church as a divine Society, transcending national ties and state obligations. The Roman Church in its ideal came nearest to his conception ; but Rome had erred ; the Anglican Church was Erastian—Darby hardly seems to have allowed its claim to be a Church in the true sense of the word ; whilst the very principle of Dissent cut through the Scriptural ideal of the Church of Christ.

Darby proclaimed Christendom in ruins and set out to reconstruct the Church *ab ovo;* and, ignoring eighteen centuries of History, he attempted to reproduce what he conceived to have been the Apostolic Church as described in the New Testament. It was a fantastic ideal, but resolved itself into an interesting experiment, and led to some remarkable results.

I shall not attempt to relate the history, nor to give an account of the peculiar doctrines held by the " Brethren :" those interested in such matters may find full information in Blair Neatby's " History of the Plymouth Brethren " (Hodder and Stoughton, 1891). It is rather my object to record a few impressions and to point out some facts which are not too well known.

Darby brought to his task a cultured mind and a sound theological training, and most of the early Brethren were men of the same type ; so, except for certain extravagances (such as the place given to "prophecy") the main theology of the Brethren differed little from that of churchmen of the Evangelical school. Like the Evangelicals

the central point of their preaching was the Atonement—and there was often a great deal about hell fire. But Darby's studies of Apostolic Christianity soon led to some characteristic developments.

1. Foremost came the revival of the Advent Hope in all the intensity of the first century. The Brethren lived in daily expectation of our Lord's Return, and this coloured their whole life and outlook. Worldly pursuits and interests counted for nothing in view of the rapture of the saints, and this led to an "other-worldliness" which found expression in curious ways. They would take no part in the world's politics or the world's pleasures. Their dress and furniture were ascetic in their simplicity—such things as carpets and pictures were "worldly" and had no place in a believer's home. And yet the influence of the Brethren—and at one time it was wider than is commonly supposed—grew out of this other-worldliness which they practised: many of the early Brethren were saints, and carried the magnetic attraction which true saintliness always inspires.

2. The Brethren from the first realized the place which the Eucharist filled in the life of the early Church. From the first "the Breaking of Bread" occupied the central place in their worship, and became the very pivot of their Christian life. At a time when quarterly Communions were the general rule of the Established Church, they instituted the weekly celebration, and it was their sole service on Sunday morning. I well remember the impressiveness of these services, with their simple ritual based on Apostolic example; the one loaf broken and handed round to the communicants, the slow solemn hymns sung without musical accompaniment; the intense spirit of worship; the sense of a real (though purely spiritual) presence in the midst—somehow it seemed a natural and easy step from the Brethren's "Breaking of Bread" to the full Catholic Eucharist to many of us who had been brought up in that "worshipful" atmosphere.

3. The Brethren never liked being called a sect; they claimed to be the only expression of the Church of God on earth. No Catholic ever held higher or more exclusive views of the Church than they put forth. The usual protestant expedient of an "invisible" Church found no favour in their eyes; nothing less than one visible world-wide Church could meet their ideal; and strangely enough this geographical universality became an accomplished fact, for the movement spread to all English-speaking countries and far beyond. Darby himself laboured in Germany and Switzerland. But the Brethren in every part of the world always felt themselves to be "one Body" and carried out as far as possible the apostolic example of "travelling brothers," and "letters of commendation." I well remember quaint letters from the native Brethren in Upper Egypt describing a church-life strangely reminiscent of the Acts of the Apostles and the Didache.

4. Space precludes more than a bare mention of the strange system of the Brethren's ministry—or rather their lack of system. They had no ordained or even paid ministry: every brother had the right to take part in their meetings on what they deemed the pattern of the Corinthian Church. Some led the "life of faith" and gave themselves to evangelistic work, but the majority "laboured with their own hands" during the week. The lack of any provision for "sound learning" brought its own nemesis, and as someone once remarked, the history of the Plymouth Brethren affords a microcosm of universal Church history, especially the heresies! Self-constituted leaders were continually arising, leading to endless squabbles and divisions, and eventual disruption into a number of rival sects, each claiming to be the only true expression of the Church of God on earth!

Although Brethrenism failed—as it was bound to fail—as a system, it has not been without an influence on the Church at large. Its recovery of the Advent hope, and its example of intense Bible study undoubtedly influenced others, whilst its rediscovery of the central and paramount place of the "Breaking of Bread" was a much needed revival of apostolic practice. In its earlier days Brethrenism did produce a type of saintly men and women strangely akin to the monastic ideal: it might be described as monasticism adapted to family life; and the witness of "other worldliness" was not without its value.

Even its failures remind us of the danger of ignoring the lessons of history, and of attempting to reproduce any phase, even that of the Church's earliest and purest days, under the totally altered conditions of the present times. Darby's ideal was

a beautiful and attractive one; he was right in reminding us of the need of relying on the guidance of the ever present Spirit; but the Spirit is not restricted to the ideals and methods of any age or phase. And that is a lesson which I think we English Catholics have need to keep in mind.

In some ways Darby's movement stands alone: it was a deliberate experiment in apostolic Christianity. It differed in aim and methods from the usual type of Nonconformity—with which indeed it had little in common. All that business-like organization dear to the Nonconformist heart was anathema to the spirit of the Brethren, who found a far nearer kinship with the mediaeval saints and mystics. But the Brethren found no use for the appeal of beauty to ear or eye; its meeting-rooms and its meetings shared with the Quakers that bare simplicity which undoubtedly appeals to a certain type of mind. Thus Brethrenism came to be a strange mixture of high-church principle with extreme low-church practice; and best known to the outside world by its narrowness and self-complacency.

It was this narrowness which first drove many of us to seek a healthier atmosphere and a wider outlook in Mother Church.

C. R. ANDREWS.

SOME GREAT ENGLISH CHURCHMEN. III. LANCELOT ANDREWES.

I.

On an April morning in the year 1603 the streets of London were hushed in reverent silence. The great Queen who had directed the destinies of her country for forty-five years was passing to her last resting-place. Slowly the procession moved down the road from Whitehall Palace to Westminster. Multitudes of people thronged the way, with "such a general sighing, groaning and weeping," says the chronicler, "as the like hath not been seen or known in the memory of man." The long line of mourners filed into the Abbey, and the Dean began his sermon. It was Andrewes' last tribute to the Queen he had known and served as Chaplain for seventeen years. There seems to be no record of what he said on this occasion, but from the sermons he preached at Court in the years preceding, we can easily conjecture his sentiments. In 1594 he had spoken in this vein: "No terrors, no enticements, no care of her safety hath removed her from her steadfastness; but with a fixed eye, with straight steps, with a resolute mind, hath entered herself and brought us into Zoar. It is a little one, but therein our souls shall live; and we are in safety, all the cities of the plain being in combustion round about us." Nor was this mere courtly flattery. Andrewes knew how to discriminate. More than once in recent years the Queen had offered him a Bishopric, and he had refused, simply because he would not countenance Elizabeth's practice of exacting from her nominees a large portion of the revenues of the see, and thereby impoverishing the Church. Nevertheless, the Church was left secure at her death. Fundamentally irreligious as she seems to have been, it was largely through her patient statemanship that the continuity of the English Catholic Church had been maintained, and Romanists and Puritans kept at bay.

And now she was gone. Would the "Settlement" survive? The Puritans had been crushed by Statutes, and their arguments magnificently answered by Richard Hooker, but they were still a living force in the country, with the rising power of Parliament to assist them, and possibly a sympathetic King. The Romanists too had been severely persecuted, but they were very numerous, perhaps even a third of the population, and still the Jesuits risked their lives in the forlorn hope of reconverting the country to Papalism. More serious still was the internal condition of the Anglican Church. As recently as 1593, in a sermon before Convocation, the gentle Andrewes himself had mercilessly exposed the ignorance and incompetence of the English clergy; and they were desperately poor. English Catholicism could only survive if vigorous leaders, men of learning and men of piety, stepped into the breach. Happily for the Church the seventeenth century is memorable for the lives of a whole series of such men; and the first was Lancelot Andrewes.

II.

Henry Isaacson, Andrewes' amanuensis in his later years, has left us a brief memoir of his master, pleasantly styled, "An exact

narration of the Life and Death of the late reverend and learned Prelate, and painfull Divine, Lancelot Andrewes." In these pages we see how his whole life was enveloped in an atmosphere of study. Born in 1555, the son of a merchant mariner of London, the boy Lancelot became a " poor scholar " of Merchant Taylors' school, and at the age of sixteen, already " an excellent Grecian and Hebrecian," passed on to Pembroke Hall at Cambridge. Here, as Fellow, Catechist, and ultimately in 1589 Master of his College, his range of scholarship steadily widened and his reputation increased. Furthermore at London, as a Prebend of S. Paul's (1589) and Dean of Westminster (1601), he constantly pursued his studies ; and even in his busiest days as Bishop and personal adviser to King James, he never varied his routine. " From the hour he rose," says Isaacson, " his private devotions finished, to the time he was called to dinner, which by his own order was not till twelve at noon at the soonest, he kept close at his book," saying he was afraid they were no true scholars who came to speak with him before midday : and he returned to his books in the evening. He seems to have been particularly distinguished as a linguist, and was said to know at least fifteen languages. Bacon sent him his works for preliminary criticism ; Hooker and later George Herbert were his friends ; and he rendered a special service to the Church of England by attracting to his circle a number of foreign Protestant scholars, particularly the Genevan Casaubon and giving them a glimpse of a Church at once Catholic and Reformed.

The fruit of his studies may be seen in three main directions ; in his sermons, in the Authorised Version of the Bible, and in the lengthy controversy with Cardinal Bellarmine.

1. His sermons clearly reveal profound meditation and immense industry, and many clergy to-day would doubtless appreciate his maxim that if he preached twice in a day he prated at least once. In spite, however, of Isaacson's assurance that " he was truly stiled *Stella praedicantium* and an Angell in the pulpit," it is difficult to understand how his discourses can have found appreciative hearers, unless there was some unusual charm in their delivery. Their interest for us lies more in the examples they contain of his definitely Catholic teaching on the Sacraments, the Priesthood, Confession and kindred subjects.*

2. The abortive conference with the Puritans at Hampton Court in 1604 had this one redeeming feature, that it ordered " one uniform translation of the Bible to be made, and only to be used in all the Churches of England ;" and Andrewes as Dean of Westminster was naturally appointed leader of the group of scholars selected to tackle the first half of the Old Testament, from Genesis to 2 Kings. It is not the least glory of the English Reformation that the learning of Cranmer, Hooker and Andrewes is alike reflected in the chief masterpieces of English religious literature.

3. Andrewes' soul abhorred controversy, but as a leading Divine in James' reign he could not escape it. For the King " selected him, as his choicest piece, to vindicate his regality against his foul-mouthed adversaries." The adversary in question was the fine Roman apologist Cardinal Bellarmine ; and the controversy concerned the Oath of Allegiance extracted from all Romanists in England, after the discovery of the Gunpowder plot in 1605. James himself wrote a book defending the oath ; Bellarmine replied under the name of his almoner Tortus ; Andrewes thereupon composed his " Tortura Torti " (1609) ; Bellarmine answered it, and was himself answered in Andrewes ' " Responsio " (1610) Many points of the greatest interest were raised in this academic battle†: it is sufficient for us to notice Andrewes' defence of the Catholicity of the English Church against the Papal claims. " What is sound she retains," he said, " what is old she restores ; what newly emanates from Rome or Trent she refuses to accept as Catholic ;" and Transubstantiation, adoration of relics, invocation of saints, solitary masses, and the papal claim to depose princes were, he claimed, neither sound nor old, still less Catholic.

III.

If Andrewes is distinguished for his scholarship, he is no less memorable for his powers of leadership.

* See D. Macleane " Lancelot Andrewes and the Reaction," ch. XV.

[They have, however, considerable literary merit being good examples of crisp, lucid, balanced English prose. See T. S. Eliot, " For Lancelot Andrewes " (Faber and Gwyer).—Ed.]

† See Church Quarterly Review, Jan., 1930, Art. II, " Church and State."

(*a*) At Court he was a respected figure from the time he was first made a Royal Chaplain in 1586 to his death forty years later. James especially admired him and appointed him successively Lord High Almoner, a member of the Privy Council and finally in 1619 Dean of the Chapel Royal. The close connection of Church and State in England has constantly been criticised. It is frequently urged that the seats of the mighty are no place for the spiritual leaders of the Church. The dangers of worldly subservience are certainly strong, and in the famous Nullity suit between the Earl of Essex and his lady in 1613 Andrewes himself seems to have silently acquiesced where he ought to have vigorously protested. And yet we may well ask if it was not of immense benefit to England that a man of the stamp of Andrewes was constantly at Court and in the centre of political affairs in the reign of King James. The King himself was a clever pedant but a worthless man ; and his drunken example intensified the unsavoury atmosphere of a Court thick with corruption and intrigue. The moral effect of Andrewes' presence in such a place was invaluable. Merely to preach at Court regularly two or three times a year, in an age when Courtiers attended Chapel as a matter of course, was a splendid opportunity ; and, dull as they seem to us now, his sermons were undoubtedly effective. "Henry Noell, one of the greatest gallants of those times," says a contemporary writer, "sware as he was a gentleman, he never heard man speak with such a spirit." Nor is it without significance that the court of King Charles I. was something entirely different from that of his father.

(*b*) But Andrewes was no mere courtier-bishop ; he took a living interest in the dioceses of Chichester, Ely and Winchester, over which he ruled in turn. If his headquarters were in London, his heart was with his clergy and people. And he faced the facts. He saw clearly that if the Anglican Church system was ever to win the affections of the people and become a "National" Church in the full sense of the word, it must set itself the highest of standards. Its clergy must be men of character, the sick and the poor must be keenly looked after ; its Churches must be places of beauty, kept decently clean. And the Jacobean Church was content with the lowest of standards. Richard Baxter was born in 1615 and in his Autobiography he has left us an appalling picture of the Church of his early days : "We lived in a country that had little preaching at all ; in the village where I was born there were four readers successively in six years' time, ignorant men and two of them immoral in their lives ; who were all my schoolmasters." This was typical,* and Andrewes' attempts to cope with the problem are plainly set out in his Visitation Articles. The questions addressed to the Churchwardens are divided into sections, "touching the Church," "touching the Ministry, Service and Sacraments." "touching schoolmasters," "touching Parishioners ;" and these are some of the questions : "Whether are all your seats in your Church in good repair, cleanly kept, conveniently placed, and the Parishioners in them orderly set, and whether is there any contention or striving for any seat or place among them ?" And of the minister : "Whether doth he board or lodge in any Tavern or Alehouse, or resort thither commonly ? or use any base or servile labour, not seemly for his calling, or any dice, cards, tables, or other unlawful games ?" Andrewes was evidently in touch with the abuses of his time, whether or not he was successful in bringing them to an end. And it was his own example that inspired the reforming zeal of such men as William Laud.

IV.

"Doctor Andrewes in the School, Bishop Andrewes in the pulpit, Saint Andrewes in the closet." Such was the happy phrase of the first publisher of Andrewes' Devotions in 1630. We must turn then finally from the man of learning and the spiritual leader in Church and State, to the man of piety ; for more than anything else it was Andrewes' delightful character that impressed itself upon his contemporaries. His simplicity, kindliness and asceticism shine out still from his portraits, and we can well understand, as Isaacson tells us, that "he was a man deeply seen in all cases of conscience, and in that respect was much sought unto by many, who ever received great satisfaction from him in clearing their doubts which did much perplex them." He was extraordinarily generous. In his own household he stinted himself and strictly observed the fast days, but his hospitality, especially to scholars and strangers, was famous. When

* See Henson, "English Religion in the Seventeenth Century," ch. I.

as a Bishop he visited the Universities, he never failed to distribute large sums among the poor scholars ; and he was particularly fond of secret charities which were not revealed till after his death. Well might George Herbert in his school days make it his one aim in life to imitate the " whiteness of soul " which he admired in the Dean of Westminster.

The secret of it all lay, of course, in an intensely virile prayer life behind all the busy public scenes through which he moved. Five hours a day he spent in prayer, and we can picture him now, rising at 4 o'clock and softly making his way to his private chapel, while the rest of the household was still asleep. The Chapel itself was a model of taste and Catholic devotion, as we know from a strange source. For in rifling the papers of Archbishop Laud, in search of material for his epic work entitled " Canterburie's Doome," the lawyer Prynne discovered a full description and plan of Andrewes' private chapel. There were altar hangings and frontals, candlesticks with tapers, cushions on the altar, fine Communion vessels, a credence with wafer-box, basin and ewer, a censer and incense boat, and among the linen five copes and five surplices. If Andrewes sought to exact ordinary decency from his country clergy, he set a far higher standard for himself, and thereby helped to preserve the English Catholic ceremonial which has come down to our own day.

There he prayed ; and the framework of those prayers is with us still. For he prayed, as he worked, methodically ; and the compilation in Latin, Greek and Hebrew which he made for his own use, has passed through many hands to become the world-famous " Preces Privatae of Lancelot Andrewes." The collection is typical of Andrewes in many ways. It reveals his immense learning, especially his minute knowledge of the Scriptures and his interest in Eastern liturgies ; it illustrates in its list of intercessions his wide range of human sympathies ; whilst in its expressions of penitence, which seem to us almost excessive, it sets before us the absolute humility of a man who passed his days in the splendour of Courts and palaces. It would be useless to try to quote from such a work ; it is enough to echo the old saying that the man who prays with Bishop Andrewes for a week is likely to pray with him to the end of his days.

NOTE.—Andrewes' " Works " (including Isaacson's Memoir, the Visitation articles and the account of the chapel) are contained in several volumes of the Library of Anglo-Catholic Theology. A handy edition of the " Preces " is that by A. E. Burn (Methuen), using Brightman's translation.

V. L. JOHNSTONE.

CHURCH RESTORATION—CORRESPONDENCE.

1st July, 1930.

SIR,

My attention has been drawn to sentences in an article by Mr. F. E. Howard referring to the Society of which I am Secretary. Mr. Howard was describing the beautiful church of Beeston-next-Mileham, Norfolk.

I know that he would not wish to mislead any of your readers in regard to the Society, and therefore feel sure he will only feel grateful if I correct him on two points.

Before doing so I must say that I write away from my office and do not remember what part the Society for the Protection of Ancient Buildings took in the repair of the church he described.

My first correction is that the Society does not act as architect or builder and therefore cannot be said to have *repaired* this church. That verb can, I fear, only be used of this Society in regard to those few works for which it has itself paid.

The function of the Society in respect of those buildings about which Mr. Howard might be inclined to use the word " repaired " is advisory ; it acts as consultant. The Society retains no single architect except its Secretary and he but rarely carries out work in that capacity.

There are a number of architects who like to make use of the experience of the Society and of their brothers who are members of the committee, and they submit their proposals for criticism and discussion, and when approval is gained are authorised to say that that is so. But they remain responsible for the work they do.

The second correction is in regard to a

[Continued on page 36.]

KERSEY, SUFFOLK. ROOF OF SOUTH PORCH.

The existence of this fine carved roof was unsuspected until four years ago, when the removal of a plaster ceiling revealed it in a deplorable state of decay. It has been repaired under the direction of Mr. H. M. Cautley, A.R.I.B.A., by Mr. Ernest Barnes, of Ipswich. Every fragment of the old work which could possibly be retained is still in place, but the decayed beams have been neatly spliced, and the missing portions of the tracery and the cresting framing the panels have been supplied in new work following the old design, and it is now not only structurally sound, but also looks very much as the original craftsmen left it, with the added charm of mellowness due to time. If some may regret the loss of a certain picturesqueness which it possessed in its ruin, they should remember that the cult of the ruin is an unwholesome growth of the last century and a half. The photographs show the work before and after repair.

sentence stating that the Society holds " that nothing should be done to recapture the ancient glory of a building in the design of new fittings."

If I understand the meaning of this sentence rightly, it becomes necessary for me to contradict it; and I expect that Mr. Howard will be glad that I should do so, though I am surprised that in his case it should be necessary.

In order to find out whether I do understand his sentence I will try to state the Society's position clearly.

The Society advises that no attempt be made to restore the mutilated works of art which belong to a tradition of craft and trade that is gone beyond recall. Thus it would regret to see an attempt to remake the missing parts of a mutilated mediaeval rood screen. Its members hold that the Church of England loses heavily by such a change.

The Society welcomes the use of the present traditional arts and crafts when new fittings are needed for the proper conduct of services in a church, but it advises that the designs should not be revivals of old forms. Among others it seems to me there are two very good reasons for this advice.

It is probably appropriate when an historical play is staged or when a film company produces a scene taken from old days, that the background should be a revival of old styles, but the Church is living, and it is symbolic of life and reality that it is housed in buildings and furnished with fittings that are a response to the ways of daily life. There is no need whatever for designing in a conscious " style," whether it be Gothic, Renaissance, or in the manner that is now called " modern," for the Society has learned from observing the harmony that exists when a twelfth century building is fitted with furniture ordinary to the nineteenth century, and it believes that a sensible use of modern means will not create discord.

Two reasons live together in this idea. They may be stated thus :—Stylistic architecture is imitative architecture and imitation is not art. Stylistic architecture has the breath of the theatre and real life is not theatrical. The Church needs the best work of man and that is his skill, his art. The services of the church are real and need no far-sought background.

As to the use of ancient things that are valued for their age and the quality of the human work given them, let them be repaired so that their use may be continued kindly; and when their use is passed, let them be preserved whole or broken, as long as they are of value to man; and as far as may be, let them be preserved in their original position.

Mr. Howard refers to an Altar, implying that the Society would object to a new one. The Society for the Protection of Ancient Buildings would ask the parish priest and his people to suffer the Altar to exist and not spend money there until the ancient structure of the Church is put in good condition. When this is done, it would advise that similar sacrifice be made by the parishioners to get for their church an Altar that is good, seemly and in accord with the canons of the Church. And I think the Society would suggest that it is undesirable to look to the ninth and tenth or to any other century of English practice to find the form that the Altar should take. It would seem that all that is necessary as to the form of an Altar is that it should be such as will allow the priest to celebrate in accordance with the canons and customs of the Church. None would have it meanly made of mean materials. No one would wish it to be of wood pretending to be of valuable stone; and I hope none would have it of our time and pretending to be ancient. It seems as though it may be as hard to find true architecture by way of the styles, as it is for a camel to pass through the needle's eye.

I think I express opinions that can be shared by all without offence to any.

Yours, etc.,

A. R. Powys, *Sec., S.P.A.B.*

Dear Sir,

Thank you for showing me the letter received from the Secretary of the S.P.A.B. with reference to two statements I made in my account of Beeston-next-Mileham.

As regards Mr. Powys' first point, I see that he has misunderstood my use of the word " by." I intended to convey the impresssion that the church had been repaired *under the auspices* of the Society, not *at its expense.* A leaflet which lies

before me, issued when an appeal was made for funds for the repair of the church, contains a report by Mr. William Weir, addressed not to the Vicar but to the secretary of the S.P.A.B., followed by a letter from the secretary to the vicar, intimating that the report had the entire approval of the committee of the S.P.A.B. I think therefore that my statement is not altogether incorrect. When one says that a church was restored by Sir Gilbert Scott no one receives the impression that that industrious architect paid for the work, and I think few would be misled by my use of the word "by" into thinking that the S.P.A.B. provided the money for the work at Beeston.

The other sentence to which Mr. Powys takes exception is the following: "It is one of the tenets of this Society that nothing should be done to recapture the ancient glory of a building in the design of new fittings." His long and detailed reply is an admission that this statement is correct. He tells us that no attempt should be made to restore mutilated works of art, that designs should not follow old forms, that there is no need for designing in a conscious style. The Society is one which has done splendid work for the preservation of our churches for more than fifty years, but this statement of faith as to the treatment of Church fittings needs careful consideration. How does the theory work in practice?

The S.P.A.B. opposed the restoration of the roodloft at Eye, and I believe also protested against the similar undertaking at Sleaford, which every good churchman must regard as magnificent works, creditable alike to architect and craftsmen, and as noble acts of contrition for the injuries inflicted by our forefathers on the masterpieces of the mediaeval carvers. It protested against the carving of the plain modern beams which disfigured the S. aisle roof at Lavenham, and against the English altar at Breedon on the Hill. I might cite many other similar instances. If you visit Hanborough, Oxon, and Coln Dennis, Glos., you will find these churches seated with raw oak pews, the ends shaped into fantastic and hideous forms, put in with the approval of the Society. At Walpole St. Peter a rude step ladder leads into the glorious seventeenth century pulpit. It is such a thing as one finds leading to a stable loft. At Ashby de la Zouch is a painted erection behind the altar in the S. aisle. Mr. Powys once called my attention to this as the sort of thing which the S.P.A.B. preferred to my own efforts. It only wants to be seen to be condemned utterly by all who love God's altar. At Northleigh the absolutely plain, unmoulded panelling which takes the place of a reredos to the high altar would be more in place on the walls of a humble cottage than in one of the most beautiful and interesting churches of Oxfordshire. I think I am right in saying that all these works were done with the approval of the S.P.A.B. as being in accordance with its principles. Certainly none does anything to recapture the ancient glory of our churches.

I am ready to grant at once that these works of artificial and studied simplicity are preferable to the pretentious efforts of the more old-fashioned furnishing firms, but cannot we aim at something higher?

Mr. Powys seems to advocate a complete break with the past, but that is a very dangerous course, which has never been tried before. All the old styles were gradually and almost imperceptibly evolved from the style immediately preceding them, without any apparent break. We architects of to-day have to build on the foundations of the Gothic Revival. Our craftsmen were most of them trained in that school. My experience has been that most of them delight in working on what Mr. Powys would call "stylistic" designs and are contemptuous of "modern non-stylist" work which they carry out without enthusiasm and with their tongue in their cheek.

It would be entirely unnatural and artificial to jettison the workshop tradition of the present day. There is much good in it. And why should we turn a blind eye to the work of the past and return to the stage when the first carpenter took a log of wood and shaped it to his simple needs? Does the designer of a modern motor car ignore the work of the pioneers, or refuse to incorporate features which have been used before?

I take strong exception to Mr. Powys' statement that "Stylistic architecture is imitative architecture." True originality does not consist in ignoring former styles but in developing them and almost unconsciously evolving fresh forms and new beauties.

The stylistic architect may be compared to a printer who sets entirely original matter in a type with which all are familiar and all can understand, spaced in an orderly way, evolved from centuries of custom. The non-stylist exponent, not content with the originality of his " copy " will not use the old founts, but uses new hieroglyphics, strangely like those of the first men who tried to translate sound into form, and cares not a jot for spacing or alignment. It is no wonder that we cannot understand what he has to say.

Stylistic architecture is not necessarily imitative. Personality at the present time is so strongly developed that nothing can suppress it. An architect may wish his work to resemble some work of the past which he has seen, but provided he does not set out to make an exact replica as the modern furniture fakers do (and no present-day architect does this), his work is bound to be different. Try as he will he cannot help his individuality obtruding itself. If he has skill and knowledge his work will probably be better than that from which he has drawn inspiration. If he is stupid and ignorant it will be worse. But unless he sets out to make a replica it will have originality, good or bad.

The main aim of the designer of modern church fittings should be beauty, which is always beautiful, rather than originality, which may or may not be beautiful. Let originality come by itself. If you try to capture it by force you will perhaps get hold of it but minus its garment of beauty.

When it is a case of repairing the broken carvings and members of an old screen or pulpit the only reasonable course is to copy the old work as exactly as possible, and the true craftsman will take a joy in it, and incidentally learn many things new to him. It is unthinkable that the furniture of God's house should be left broken and mutilated, while that in our homes is kept in good order, and if new pieces must be supplied where the old are lost, let us follow the old design, rather than insult the old craftsman by disfiguring his work and obscuring his intention by inserting unmoulded beams or plain blocks where there should be carved beasts. I call to mind in this connection a screen in an old church where some fifteenth century tracery heads are incorporated for preservation in a rude square framework of oak, destitute of any grace or decent proportion. It is at Croughton, Northants, and the work was done with the approval of the S.P.A.B. I also remember certain instances, mostly in the West Country, where fragments of screenwork, long cast out of the church, have been incorporated in new screens, the new work faithfully reproducing the character of the old, at once a comely ornament to God's house, and a reparation of the wrong done to the old craftsmen, whose work is thus preserved and their intention perpetuated.

I have no quarrel with the S.P.A.B. when it keeps within its province of preserving ancient buildings. It has done and is doing splendid work, and I have often invoked its aid, or recommended that it should be called in. But in its attitude to the question of new fittings, its opposition to stylistic work, and its approval of so-called " modern " or " non-stylist " design, which as a matter of fact is not modern but exaggeratedly archaic, it is going outside its proper sphere and doing much to hamper the good work of making our churches serene and lovely. Hence the mild rebuke in the last paragraph of my article.

I have since revisited Beeston and find that much excellent repair work has been done, including the stripping of the plaster from the stout oak rafters of the grand nave roof. But the high altar is still as I describe it, and the side chapels are still unused. And as I came away I noticed that one of the bench ends had been repaired with a simply chamfered block of wood where one of the carved elbows had been broken away long since.

Yours, etc.,

F. E. Howard.

GENERAL SECRETARY'S NOTES.

The Sixth Annual General Meeting of the Society will be held in London on October 14—16. As last year the services and meetings will be held in S. John's Church and Church House, Red Lion Square, W.C.1 (by kind permission of the Vicar).

The Programme will be as follows :—

TUESDAY, OCTOBER 14.

2.30 p.m. General Committee Meeting.
5.30 p.m. Festal Evensong and Sermon.
Preacher : The Rev. Canon J. F. Lovel Southam, Canon Residentiary of Chester.
8.15 p.m. Annual Business Meeting.

WEDNESDAY, OCTOBER 15.

8.10 a.m. Holy Eucharist.
10.30 a.m. CONFERENCE. FIRST SESSION. The Chairman will open a discussion on the Report of the Lambeth Conference.
11.45 a.m. SECOND SESSION. Speaker : The Rev. Jocelyn Perkins, D.C.L., F.S.A., on "Church Art."
2.30 p.m. THIRD SESSION. Speaker : The Rev. E. J. Bicknell, D.D., Professor of New Testament Exegesis, King's College. Discussion on the Lambeth Report continued.
5.30 p.m. Evensong and Sermon.
Preacher : The Rev. V. L. Johnstone, Fellow of Keble College, Oxford.
8.15 p.m. Informal Gathering.

THURSDAY, OCTOBER 16.

8.10 a.m. Solemn Eucharist.

A detailed notice of the Meeting has been sent to all members of the Society. There must be a number of friends of the Society who would be glad to receive a notice of the Meeting. Will members and readers of the "English Catholic" send me addresses of those whom they think would care to have a notice sent to them ?

The Society continues to make steady if not very startling progress. We have consolidated our position considerably during the last two years. We hope to discuss how to make a "forward move" during the next twelve months, at the Annual Business Meeting.

A new printed list of members of the Society is being prepared and will be ready for distribution at the General Meeting. It will also be sent with the next number of the "English Catholic" to every subscriber to this journal, and to any others who apply for it.

W. E. NORRIS,
Hon. General Secretary.

The "English Catholic" will be published in March, June, September and December for the Quarters "Spring," "Summer," "Autumn," and "Winter." Price 1/2 per annum, post free.

All enquiries with regard to the Society, should be addressed to the General Secretary:
Rev. W. E. NORRIS, Hemsworth Rectory, Nr. Pontefract, Yorks.

All communications for the "English Catholic" should be addressea to:
Rev. E. G. BENSON, 64 Church Street, Tewkesbury.

Printed and published by:
A. T. BROOME & SON, The Cherwell Press, 18 St. Clement's Street, Oxford.